

Foundations for Community

Foundational principles for the common life as it is known today were first expressed in the Rule of St Augustine at the beginning of the fifth century.¹ One hundred years later St. Benedict established "a school of the Lord's service"² and further identified important aspects of life in common. These Rules for Religious Life have served as practical guides for the multitudes of men and women who have given themselves in service to Christ through living in common.

As the philosophical foundations for Christian thought were elaborated in the thirteenth century by St. Thomas Aquinas, a new augmentation of understanding occurred about the role of particular virtues in establishing a common good. Conversely the ways in which vices could uproot and destroy a common life were also addressed. For example, in his profound autobiographical *Confessions* St. Augustine identified in himself and his close friends addictive patterns of behavior that made community life impossible until they were overcome and the men could live together in their "fervent search for truth and wisdom."³ St. Thomas, basing his own work on the philosophical foundations of Aristotle, systematically identified the habits and virtues that are essential to building community on the threefold levels of human life, Catholic life, and Religious life. These levels will be addressed later.

At the level of human life, a man or woman uses the intellect to search for truth, and the will to choose an apparent good in the context of the stir of human emotions.⁴ One goal in human life is to become increasingly more free or voluntary in the exercise of choice in action. According to St. Thomas, "...the voluntary is defined not only as having a *principle within* the agent, but also as implying *knowledge*."⁵ Therefore, in order to develop greater degrees of freedom within personal action, both the intellect and the will need to be educated. Thus, a continuing education and re-education are fundamental to community life in all its different forms.

Particular kinds of actions, when repeated, become habits and habits lead to virtues or vices. "Human virtues are habits...For the act of virtue is nothing else than the good use of free will."⁶ There are certain fundamental virtues identified by St. Thomas as having a central role in building human community. These are *Prudence, Justice, Temperance, and Fortitude*.⁷ A community provides the opportunity for choice. It may be a place where an individual learns to act more freely, to develop good habits, which lead to virtues; or it may be a place in which an individual becomes more and more enslaved, develops bad habits, and becomes overcome by vice. When the former option occurs, then the community genuinely becomes a center for the building up of the

common good and leading to the fulfilment of each of the persons in the community.

During the Age of the Enlightenment, a description of "person" in terms of potential for the practice of the virtues was criticized. As a result many people lost a sense of respect for the practice of virtue. Karol Wojtyla asked in this context: "Has virtue, then, lost its good name?," Following Max Scheler he identified the attitude of "resentment" arising from a tendency to make the source of the rejection to be the fact that the good is difficult to achieve.⁸ He calls for a "rehabilitation of virtue" in which persons "welcome" virtue in the human soul and will. The renewal of the vitality of common life in all its forms is dependent upon this conversion from an attitude of resentment to an attitude of respect for virtue.⁹

Since the threefold levels of community life identified above as human, Catholic, and Religious build upon one another, it is important to identify characteristics of authentic community in human communities and in Catholic communities before we can grasp the principles necessary for authentic Religious life in common.

Human Community

Community has recently been described as "Intersubjectivity by Participation" with a primary emphasis on building up the common good by acts of persons.¹⁰ The "personalistic" value of actions in community has a twofold aspect: it reveals the person who acts in particular ways; at the same time, the person acting may be fulfilled through his or her acts.

One philosopher has expressed this dual aspect of personal actions in this way: "Community therefore is a gathering, a 'bond' of categorical relations, binding human persons so that they can develop, in the most possible, comprehensive manner, the dynamism of their personality (not every individual in all respects but different individuals in various respects), for the purpose of fulfilling the common good of every human person."¹¹

Another different though similar line of thought describes the consequences that follow from failing to actively live in some form of human community. "Community is the only mode in which we can fully live as persons. Thus, we either exist communally or not at all. If we fail to build community, we incur an unavoidable penalty: the loss of our own existential fulfilment as persons."¹² Human communities can be found in many forms: families, worker solidarities, civil communities, national communities, international communities, and world community.¹³

Certain tendencies within the human being that are identified

as inhibiting the building of authentic human community are: "excessive individualism" which perceives that everything in the community should be subordinated to the desire of the individual, "anti-individualism" which unconditionally subordinates the individual to the community, a "quasi-subjectiveness" in which the community falsely becomes a single acting subject instead of the persons acting within it, a "servile conformism" in which the individual evades opposition, and "noninvolvement, or withdrawal from participation."¹⁴

In addition, Vatican II in *Gaudium et Spes* noted the effect of contemporary industrialization, urbanization, mass media, and emigration on the "traditional structure of local communities" which are struggling to exist under the dynamic changing world. The Document concluded: "On the whole, the bonds uniting man to his fellows multiply without ceasing, and 'socialization' creates yet other bonds, without, however, a corresponding personal development, and truly personal relationships."¹⁵

Conversely, tendencies within the human being that help to foster the building of authentic human community are also becoming more evident: a genuine commitment to participation, solidarity in acting "together with others" for the common good, a capacity to find fulfilment in complementing others, constructive opposition in building the common good, engaging in dynamic dialogue, participating in the "very humanness of others," and practising the commandment of love.¹⁶ In addition, others have also emphasized the development of empathy, or the capacity to cognitively grasp a different persons' perspective and the genuine response of concern or care to the suffering of another.¹⁷

The commandment of love, in relation to human community, has two further requirements: the first is the willingness to follow the "personalistic norm" expressed as the principle that a person should not "be treated as an object of use," or positively, "the person is a good towards which the only proper and adequate attitude is love."¹⁸ The second requirement is a willingness to practice "self giving" to other persons in community. "The fullest, the most uncompromising form of love consists precisely in self giving" and mature self surrender which far from destroying or impairing the person leads instead to the enlargement and enrichment of the person and community.¹⁹ Another way of expressing this is to say: "the logic of love demands the renunciation of one's own life, and rightly demands it in terms of our own fulfilment."²⁰

Catholic Community

The Catholic Faith teaches that each Divine Person of the Holy Trinity forms particular dynamics of the foundations for

Christian community. First, in forming a covenant with particular persons, God the Father "willed to make men holy and save them, not as individuals without any bond or link between them, but to make them into a people."²¹ Next, "This communitarian character is perfected and fulfilled in the work of Jesus Christ, for the Word made flesh willed to share in human fellowship."²² Thirdly, "The Spirit is, for the Church and for each and every believer, the principle of their union and unity in the teaching of the apostles and fellowship, in the breaking of bread and prayer) (Acts 2:42)"²³

In addition, recent Catholic teaching has stated that Christian communities of persons reflect as communities some of the communitarian dynamics of the Holy Trinity itself. "Hence the universal Church is seen to be a 'people brought into unity from the unity of Father, the Son and the Holy Spirit.'"²⁴ Indeed, we find a prescription to work towards having our communities reflect more perfectly this Divine Community. "As faith advances, it will always have in view, as its ultimate reality and model, the *communio personarum* of God himself in the Trinity of Persons."²⁵

Within this understanding then, a Christian vocation becomes a vocation to some kind of community life. In *Gaudium et Spes*, the "communitarian nature of man's vocation" is identified as the design of God who "opened up new horizons closed to human reason by implying that there is a certain parallel between the union existing among the divine persons and the union of the sons of God in truth and love." This parallel is seen ultimately in the fact that human fulfilment can only occur through a "sincere giving of oneself."²⁶

There are many different kinds of Christian communities, the prime model of which can be found in the Catholic Church itself. The Church is both a visible organization and a spiritual community.²⁷ Indeed, "the Church is more than a community (*communitas*), -it possess the nature of a communion (*communio*) in which, by means of mutual services, in different ways and in various relations, 'that sincere giving of himself' takes place in which man can fully discover himself. Thus conceived, the *communio* constitutes their common and reciprocal membership of the Mystical Body of Christ, in which all are members of one another."²⁸

The ultimate model for the sincere gift of self is found in Jesus Christ who in the Sacrifice of the Cross gave himself without reserve to union with the Father. It follows that "The Eucharist is the most perfect Sacrament of this union."²⁹

The Church has a universal and Catholic dimension as well as an intimate familial dimension. "As individuals find themselves in self-giving, through the interpersonal relationship which we call *communio*, so too the individual 'parts' find and affirm themselves

in the community of the Church is so far as they 'bring their own gifts to the other parts and to the whole Church.'"³⁰ Therefore, the Church has a vertical dimension in its Communion with God and a horizontal dimension in its communion among the people of God.³¹

In the above section some virtues were identified as important for the building of authentic human communities. Also important are Faith, Hope and Charity, identified by St. Thomas as the Theological Virtues.³² He further claims that "charity is the mother and root of all the virtues."³³ Charity, or self-gift in authentic Christian love, has the particular feature of bringing a union with the beloved in the act which is expressed by the virtue.³⁴ In this way acts of charity build the foundation of Catholic community. "Christ teaches us that the best use of freedom is charity, which takes concrete form in self-giving and in service."³⁵

Another virtue associated with Catholic community is that of the practice of forgiveness. Just as grace infuses self-giving with charity, so it also infuses forgiveness with genuine renewal in relationships. "Forgiveness demonstrates the presence in the world of the love which is more powerful than sin. Forgiveness is also the fundamental condition for reconciliation, not only in the relationship of God with man, but also in relations between people."³⁶ Given the many difficulties that flow from trying to build community among persons who suffer from woundedness of background, carelessness of bad habits, and even intentional lapses in dedication to their vocations as Christians, the virtue of forgiveness is central to redeeming community life.

"This authentically evangelical process is not just a spiritual transformation realized once and for all: it is a whole lifestyle, an essential and continuous characteristic of the Christian vocation. It consists in the constant discovery and persevering practice of love as a unifying and also elevating power despite all difficulties of a psychological or social nature: it is a question, in fact, of a merciful love which, by its essence, is a creative love. In reciprocal relationships between persons merciful love is never a unilateral act or process."³⁷ In this way, the Christian virtue of merciful, forgiving, redemptive love becomes the fulfilment of the cardinal virtue of justice.

Christian community brings a redemptive dimension into human community. Christ, the Redeemer fully reveals man to himself and woman to herself. In this mystery of Redemption, and the raising of human life to a new dignity, forms of alienation may be overcome, and persons "newly expressed."³⁸ This redemptive mystery can be practised through the further Christian virtue of conversion. Christian community is built up continuously by personal conversions towards the good. "For Christians, as for all who

recognize the precise theological meaning of the word *sin*, a change of behavior or mentality or mode of existence is called *conversion*, to use the language of the Bible (cf. *Mk.* 13.3, 5; *Is.* 30:15). This conversion specifically entails a relationship to God, to the sin committed, to its consequences and hence to one's neighbour, either as individual or a community."³⁹

Finally, when grace infuses the Christian with a committed gift of self to work with others to build up Christian community together, the ensuing virtue that is practised is called "solidarity." "When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a 'virtue,' is solidarity. This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual because we are all really responsible for all."⁴⁰

While solidarity was also mentioned above as a virtue of human communities in general, it is further developed when infused by the grace of a Christian vocation. It takes on a new depth and power in its efforts to build a common life among people. "Solidarity is undoubtedly a Christian virtue... In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimensions of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One's neighbour must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person's sake one must be ready for sacrifice, even the ultimate one: to lay down one's life for the brethren. (cf. 1 *Jn.* 3:16)"⁴¹

Religious Community--Life-in-Common

Among the members of the Catholic community some men and women are called to make a complete and total gift of self in the service of God through the Constitutions of a particular religious institute. This particular vocation within the Church has traditionally been referred to as the "State of Perfection," because it is practically oriented towards the goal of religion or perfect union with God.⁴² This concept of perfection consists in the "perfection of striving for perfection."⁴³

More specifically, Religious Life aims towards perfecting the practice of virtues and in particular the virtue of charity. "The religious state was instituted chiefly that we might obtain perfection by means of certain exercises, whereby the obstacles to

perfect charity are removed."⁴⁴ Or expressed positively, "the pursuit of perfect charity ... guides your existence."⁴⁵

Three specific structures are recognized by the Church as essential to this particular way of the "perfection of striving for perfection." These are: first, being bound by the Evangelical Councils of poverty, chastity, and obedience; second, submitting to a specific Constitution recognized by the Church, and third, living a life-in-common with others called along the same path.⁴⁶ These three essential structures of religious life all make up the "narrow way" through which men and women religious try to become holy.⁴⁷

The degree to which a religious willingly undertakes fidelity in the practice of virtues in relation to these three structures of his or her call will be reflected in the degree to which he or she is "bound to Christ."⁴⁸ Correspondingly, the degree to which various members of the same religious community participate together in this "narrow way" of striving for perfection, will be reflected in the vitality and holiness of the Religious Community itself. Even further, the degree to which Religious Communities together witness to the validity of this call to the "perfection of striving for perfection" will be reflected in the witness of the Church itself. "Even before activity, mission means witness and a way of life that shines out to others."⁴⁹ Further, "the unity of the brethren is a symbol of the coming of Christ (cf. *Jn.* 13:35; 17:21) and is source of great apostolic power."⁵⁰

Religious vows of poverty, chastity, and obedience help to "remove obstacles to charity" by "pledging oneself to live as Christ lived in areas which cover the whole of life: possessions, affections, autonomy."⁵¹ Infused by the grace of the Holy Spirit the religious works daily to purify his or her actions.

Constitutions provide the religious with a particular charism of a founder or foundress, and missions the religious in a specific way to serve the Church. Thus, the religious develops particular virtues which flow from the founding charism.

Life-in-common offers the specific way that a religious daily practices the pursuit of charity. "For religious, communion in Christ is expressed in a stable and visible way through community life. So important is community living to religious consecration that every religious, whatever his or her apostolic work, is bound to it by the fact of profession and must normally live under the authority of a local superior in a community of the institute to which he or she belongs."⁵² Canon law explicitly states that "fraternal life in common" is essential to the definition of a Religious Institute.⁵³ Particular characteristics of this life-in-common are specified as including "prayer, work, meals, leisure, common spirit, relations of friendship, cooperation in the same

Apostolate, and mutual support in community of life chosen for a better following of Christ."⁵⁴

Even with explicit statements since Vatican II concerning the essential connection between Religious Life and life-in-common, many specific difficulties have been expressed concerning the actual practice of the common life and the lack of fraternal communion in communities of Religious Life. The Sacred Congregation for Religious has identified some problem areas as follows: exaggerated distrust of the past, a mentality which hastily conforms to contemporary secular values, excessive desire for flexibility, and disorderly outbursts which are found in some members of Religious Communities.⁵⁵ In addition, destructive factors from the contemporary world which are also found in Religious Communities were identified as follows: a basic disarray of values in the world, the hectic pace of modern life, and the anonymity of urban centers.⁵⁶

In the past two years there has also been an extensive consultation process led by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, in which Superiors General and members of men's and women's religious communities were asked to consider contemporary dynamics of "fraternal life in common." In the process of this study several further problem areas have been identified.

In this dialogue life-in-common was described as joyless, like a social gathering of friends, an "exclusive club," as having only superficial communication only about marginal issues, as increasingly lacking a focus of identity, and as leaving elderly religious without a meaningful place in the community. In addition, the problem of having to live with men or women religious with particular imbalances in their character and with whom there seemed to be no realistic way to share a common life were mentioned. Among those characteristics identified were the following: excessive individualism, lack of psychological and emotional balance, sexual imbalance, idolatry of power, possessions, or pleasure, excessive willingness to accede to family demands, excessive imitation of lay collaborators, too strong involvement in ecclesial movements outside of the institute, one-sided devotion to the Apostolate, using the common life as a "boarding house" reality; or unhealthy patterns of living alone.

Finally, certain cultural variations were noted which had specific influence on the quality of common life in different countries or locations. Differences in background experiences in family life, varying demands for individual rights, experience in totalitarian or, conversely, highly individualistic societies, impact of modern technology such as television on society, and differing experiences with degrees of poverty.

Thus, these challenges to religious life pose the question of how the life may be revitalized. The first way is through prayer. "In many individuals and many communities there is a growing awareness that, even with all the rapid progress of technological and scientific civilization, and despite the real conquests and goals attained, *man is threatened, humanity is threatened*. In the face of this danger, and indeed already experiencing the frightful reality of man's spiritual decadence, individuals and whole communities, guided as it were by an inner sense of faith, are seeking the strength to raise man up again to save him from himself, from his own errors and mistakes that often make harmful his very conquests. And thus they are discovering prayer, in which the 'Spirit who helps us in our weakness,' manifests himself."⁵⁷ There also needs to be a real spirit of conversion. "Religious life itself is an ongoing public, visible expression of Christian conversion."⁵⁸

Along with prayer and daily conversion, practical steps may be taken in ongoing formation of all members of Religious Institutes to encourage one another towards the practice of a life of virtue. The revivication of the common life may occur through the removal of the obstacles to perfect charity in one another. In fact, it is precisely in an intensity of life-in-common that charity may be learned and daily practised. Community life "should be so defined that it becomes a source of mutual aid to all, while helping to fulfill the religious vocation of each."⁵⁹ The virtues that are found in authentic human and Christian community, augmented by those practised in the "narrow way" of religious community, provide the framework for a dialectic of life-in-common and consecrated religious life. In this dialectic is enhanced the witness of union in charity that is the goal of all Christians. "Community life must be encouraged by all possible means."⁶⁰

Vatican II asked Religious: "Even if--like every Christian--you are imperfect, you nevertheless intend to create surroundings which are favorable to the spiritual progress of each member of the community. How can this result be attained, unless you deepen in the Lord your relationships, even the most ordinary ones, with each of your brethren?"⁶¹ Life-in-common is the gifted structure or "favorable surroundings" which has been given to the religious to achieve the fulfilment of their call.

Among the signs that an authentic religious community is alive and functioning well are the following: "a fruitful radiation of joy;" a willing service of the Church; a deep interior life; an Apostolic spirit; perseverance; constructive engagement in dialogue and conflict; a solid sense of identity; an experience of a true meaning to life; a hope which springs from the cross, and a spirit of union in charity."⁶² All of these signs flow from the extent of participation in God as Trinity of Father, Son, and Holy Spirit and

in the willing bondedness of the religious man or woman to
Christ's passion, death, and resurrection.⁶³

1. Pope John Paul II, *Apostolic Letter on Augustine of Hippo*, note 65.
2. *The Rule of St. Benedict*, Prologue.
3. St. Augustine, *Confessions*, VI, x.
4. St. Thomas Aquinas, *Summa Theologica*, Trans. English Dominican Fathers, (Westminster, Maryland: Christian Classics, 1948), Q. 13, art. 1, Pt. I-II. See also, Mieczyslaw A. Krapiec, *I-Man: An Outline of Philosophical Anthropology* (New Britain, Ct.: Mariel Publications, 1979), [Ja-Ćalowiek. Zarys antropologii filozoficznej, Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1979], chapt. VII.
5. St. Thomas, *Summa Theologica*, Q. 6, art. 1. Pt. I-II. See also, *Gaudium et Spes* 17 "Man's dignity requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery of the passions, he presses forward towards his goal by freely choosing what is good, and, by his diligence and skill, effectively secures for himself the means suited to this end."
6. St. Thomas, *Summa Theologica*, Q.55, art 1. Pt. I-II. See also, George P. Klubertanz, S.J., *Habits and Virtues*, (New York: Meredith Publishing Company, 1965).
7. St Thomas, *Summa Theologica*, Q. 61, art.2, Pt. I-II. See also, Josef Peiper, *The Four Cardinal Virtues* (Notre Dame: University of Notre Dame Press, 1966).
8. Karol Wojtyla, *Love and Responsibility*, (London: Collins, 1982), [*Milosc I Odpowiedzialnosc*, Krakow, 1960], chapt. III, 143.
9. See Max Scheler, *The Rehabilitation of Virtue* and Alasdair MacIntyre, *After Virtue*.
10. Karol Wojtyla *The Acting Person*, (Dordrecht, Boston, London: D. Reidel Publishing Company, 1979), [*Osoba i czyn*, Cracow, 1969], chapt. VII, 1.
11. Krapiec, O.P., *I-Man*, chapt. IX, B, 251.
12. Mary F. Rousseau, *Community: The Tie That Binds* (Lanham, New York, London: University Press of America, 1991), VI, 117.
13. See, *Familiaris Consortio* 18, *Laborem Exercens* 8 and 20, *Centesimus Annus* 4, *Gaudium et Spes* 74 and 84, and *Pacem in Terris* 55, 98-100, and 137.

14. Wojtyla, *The Acting Person*, chapt. VII, 4-8.
15. *Gaudium et Spes*, 6.
16. Wojtyla, *The Acting Person*, chapt. VII, 5-10.
17. Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein, PhD, (Washington DC: ICS Publications, 1989); and Nel Hoddings, *Caring: A Feminine approach to Ethics and Moral Education* (Berkeley, California: University of California Press,, Ltd., 1986.
18. Wojtyla, *Love and Responsibility*, chapt. I, 40.
19. Wojtyla, *Love and Responsibility*, II, 97.
20. Rousseau, *Community*, III, 61.
21. *Lumen Gentium*, 9.
22. *Gaudium et Spes*, 32.
23. *Lumen Gentium*, 13.
24. Karol Cardinal Wojtyla, *Sources of Renewal: The Implementation of the Second Vatican Council* (New York: Harper, 1980) [*U Podstaw Odnowy*, Cracow, 1972], chapt. IV, 112. Also, *Lumen Gentium* 4.
25. Wojtyla, *Sources of Renewal*, IV, 121 and *Mulieris Dignitatem* 7.
26. *Gaudium et Spes*, 24, *Mulieris Dignitatem* 7 and 20, and *Essential Elements* 21.
27. *Gaudium et Spes*, 40.
28. Wojtyla, *Sources of Renewal*, IV, 120. See, *Gaudium et Spes*, 24 and 32.
29. *Redemptor Hominis*, 20.
30. Karol Wojtyla, *Sources of Renewal*, IV, 135. See *Lumen Gentium* 13.
31. Joseph Cardinal Ratzinger, *Some Aspects of the Church Understood as Communion*, 3.
32. St. Thomas, *Summa Theologica*, Q. 61, arts. 1-2, Pt. I-II.
33. St. Thomas, *Summa Theologica*, Q. 62, art. 4 Pt. I-II.
34. St. Thomas, *Summa Theologica*, Q. 66, art. 6, Pt. I-II.

35. *Redemptor Hominis*, 21.
36. *Dives in Misericordia*, 14.
37. *Dives in Misericordia*, 14.
38. *Redemptor Hominis*, 10.
39. *Sollicitudo Rei Socialis*, 38 and *Essential Elements in the Church's Teaching on Religious Life*, 31.
40. *Sollicitudo Rei Socialis*, 38.
41. *Sollicitudo Rei Socialis*, 40.
42. St. Thomas, *Summa Theologica*, Q. 186, art. 1, Part II-II.
43. St. Bernard of Clairvaux, "Epistolae," ep. 254, sec. 3, PL 182, col. 460. See also, Hans Urs Von Balthasar, *The Christian State of Life* (San Francisco: Ignatius Press, 1977), 272-4.
44. St. Thomas, *Summa Theologica*, Q. 186, art. 1, rep. obj. 4, Part II-II.
45. *Evangelica Testificatio* 66, ~~*Perfectae Caritatis*~~, 6 and 37; *Lumen Gentium*, 45; and Can. 573.
46. *Essential Elements*, Norms 4, 17, and 12.
47. *Lumen Gentium*, 13 and *Evangelica Testificatio*, 30.
48. *Perfectae Caritatis*, 1 and Letter of John Paul II to All Consecrated Persons Belonging to Religious Communities and Secular Institutes on the Occasion of the Marian Year, III.
49. *Redemptoris Missio*, 26.
50. *Perfectae Caritatis*, 15.
51. *Essential Elements*, 15. See also, *Lumen Gentium*, 44-46.
52. *Essential Elements*, 19.
53. Can. 607.2.
54. *Essential Elements*, 19.
55. *Essential Elements*, 2 and 32.
56. *Essential Elements*, 34, 35, and 40.

57. *Dominum et Vivificantem*, 65.
58. *Essential Elements*, 31.
59. *Essential Elements*, norm 8 and Can. 602.
60. *Perfectae Caritatis*, norm 25.
61. *Evangelica Testificatio*, 39.
62. *Perfectae Caritatis*, 1, 55, and 68; *Evangelica Testificatio* 34, 39, 41 and 55; *Redemptoris Missio* 24, 26, 39, 56 and 57; and Karol Wojtyla, *Sources of Renewal*, 336.
63. *Evangelica Testificatio*, 41.